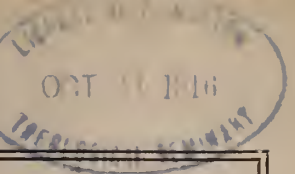


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Vol. 39

No. 1

THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JANUARY, 1908

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1850, and Incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," Incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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THE MISSIONARY LINK

VOL. XXXIX.

JANUARY, 1908

NO. 1

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

"NEVER before," writes Miss Mary J. Irvine, "was China in such need of friendly Christian sympathy and help as at the present crisis, which is a grand opportunity. The longer I work there, the greater is my faith in the Chinese, and through them the new advanced ideas are to be carried forward. Foreign missionaries are few, but these, multiplied by Chinese men and women who have come under Christian training, will make a great army which each year is becoming better equipped."

IN a recent address on China, Rev. Montagu Beauchamp stated "the demand for books on every branch of Western science is enormous. But the demand for the Scriptures far exceeds that of any other book. The Bible has been recognized by some as the source of Western power; others look upon it as a badge of church membership, while others again have found in it a hope of freedom from the oppressor. Hundreds of thousands, in their eagerness to understand the Scriptures they have bought, are demanding teachers, and some are actually offering houses to the Mission if we will supply them with workers."

AS signs of the times in Japan, we hear "there are more than one million who are ordering their lives by the teachings of the Bible, who only require to be brought to a

public confession of faith." There is a "Christian Party" whose influence has been estimated at one hundred times the number of the Christians. The Emperor has made monetary gifts to the Young Men's Christian Association, to a Protestant orphan asylum, and to a home for released prisoners.

It is known that the Prince Imperial occasionally quietly goes to a church and listens to a Christian sermon. His eldest son has a governess who is a Christian, a member of the Methodist Church.

IN the interests of women in India, Miss Anstice Abbott tells us "Hindu women, with few exceptions, do not know how to use a needle. It is man's prerogative to sew and to embroider the beautiful things that come on to the market. That they are capable of fine work has been abundantly proved. Mahomedan women have since ancient times executed exquisite embroideries in their zenanas; not as a trade, but indirectly their handiwork has been a source of revenue to needy husbands. There is no question as to the burning need of industries for women. They will meet a moral as well as a physical necessity, and happy will be the women of America if they help their Indian sisters to industrious and courageous lives."

THE "Indian Government has erected in some of the larger cities well-equipped medical training-schools, with model laboratories. Among other institutions, the Ludhiana Medical-School and Hospital have been generously aided. Two new hospital buildings were erected with money given for the purpose. During the last year the Government has given to the Medical-School a monthly grant-in-aid. Yet another gift has taken the form of special scholarships offered to young women who have passed the entrance examination of some university."



CHILD WIFE

IN EASTERN LANDS

INDIA—CAWNPORE.

AN OUTCAST CHILD WIFE.

By DR. MINA MACKENZIE.

I SHOULD like to tell you Ummede's story because it is the same as that of so many Hindu and Mohammedan girls in India.

A few days ago a prominent Hindu lawyer and three of his friends drove up to our Mission house. The man said he had brought a very wicked woman whom he wanted to be rid of. After questioning closely, I found that she had been his brother's wife, although he considered her so no longer. She had no parents, and was absolutely dead to them, as they would never look upon her face, nor could she darken their doors again. I began to feel that this woman must surely be very hardened and above all sinners. When asked what dreadful crime the woman could have

committed, the man replied emphatically, "She broke down the veil that surrounds every high caste Hindu woman, by speaking to a lower caste playmate she had known in childhood who chanced to pass her door."

I told the man to call the woman, but he turned away that he might not be forced to look upon her despised face, now dead to the Hindu world, and sent a servant to one of the closed carriages he had in waiting.

I went forward to meet her and what was my surprise to see a beautiful young girl of fifteen years, who approached half shyly, half confidently, as if she hoped that here she might find a friend. She sat on the floor in Hindu fashion, and I had to draw a curtain around her before her accuser would enter the room, lest he might be forced to see her, while he added to the torture of her cruel position by questioning the young wife.

I told him that her husband must give us a written statement of his wife's age, and that he had turned her from his doors, as it would

be unlawful for us to shelter a minor without her parents' or husband's consent.

After much persuasion on the brother's part the husband gave the statement desired, but on no account would he come into the same room, or look upon his former wife.

I shuddered when I saw him and thought what an escape the child has had. He was at least a man of fifty-five, with a repulsive, stern countenance, and she a pretty, slight child of fifteen, who had already lived in her husband's home three years.

Why did they bring her to us? It may have been that a spark of humanity was kindled in the man's heart for the cruel fate of his brother's young wife. The Good Shepherd saw His little one now so lonely, and brought her in, where she would have love and care.

Had we not received her, what would have been this young girl's fate. The Hindu and Mohammedan woman can claim no rights. She is married when a child to a man often many years her senior, and if of high caste, she never leaves her door. If she does not please her husband, he can cast her off in a cruel heathen world where woman can claim no protection.

Ummede (or Hope) has been saved from this fate, for we have sent her to a Home, where she will learn what great things the Lord has done for her. Pray with us that the Master may yet use her to tell others the wonderful story of His love, and that she may be the means of drawing many to Christ.

One pleasing incident that sprang out of Ummede's coming to us was this. When one of her husband's friends saw the vast difference between her treatment by Hinduism and Christianity, he asked for a Bible and has since been daily earnestly reading it with the pastor of one of the Mission churches, and is seeking to find in it the way of life.

God grant not only that he may find eternal life, but that the strongholds of Hinduism and Mohammedanism in India may be quickly replaced by the glorious light and liberty of the Gospel of Jesus Christ. Then will India's women rejoice, and her daughters sing for joy!

FĀTEHPUR.

MOVING PICTURES.

By MISS ELLEN H. TODD.

IN these days, both old and young are much interested in moving pictures, and I would like to place before you some from our new station at Fātehpur. Our work is not thoroughly organized as yet, rather it is in its

first stage, but I trust that you may be moved to pray earnestly for the blessing of the Holy Spirit. The great mass of the people are apathetic and their doctrines and philosophies induce an inconceivable lethargy.

At the railroad station here, different from those in America, there is so little light one can scarcely recognize individuals in the noisy, motley crowd. Alighting from the train after a long journey, I was surprised to hear some one whom I thought miles away say hurriedly, "Only time to tell you that the woman and her three children have been baptized and have come from Allahabad to you."

Reaching our Mission bungalow, we learned that the husband of the woman had come to claim his wife. The man was a drunkard who did not support his family, and treated his wife cruelly, as the absence of her front teeth from blows proved. The people were ready to turn him out of the place, as the wife had borne a good character. She had brought her children to one of our Mission schools and for some years had heard of Jesus Christ and the way of salvation. One of our missionaries had talked to the woman seriously a few weeks previous, urging her to decide for Christ. When the husband turned his wife out of the house, she felt the time had come for her decision.

The woman and children are with me, and when the man has been changed we hope he will return and they will become a Christian family. The wife quickly learned to pray for her husband, with a faith in what God can do which surprises us. We have witnessed in the woman, Christ's wonderful power to save her from habits which were like chains upon her. From her childhood she had smoked, but as I cannot allow tobacco in our "Woman's Home," she was willing to give this up, and has shown herself obedient and trustworthy. She does not know how to read, and is dull in learning her Bible lesson, so I ask your prayers for her spiritual and mental quickening.

The little girls are about seven and nine, and it means much to save them before marriage from heathenism. The woman mourns sorely over the unhappy fate of her oldest daughter of eleven years, who has a cruel mother-in-law and a husband of fourteen, who earns only sixty cents a month. Is not this a moving picture?

This is the little girl Suniya, who when in our school prayed earnestly that God would change her father so that he would not drink

and beat them. Has not God sent a wonderful answer to that child's prayer? The mother was urged by our missionaries not to make marriage arrangements for this child when she was only ten, and now both are suffering bitterly from a wilful adherence to heathen customs. The mother often says, "There would be nothing to disturb my peace, if only my daughter Suniya was with me."

Here is another moving picture of a little village where we are striving to sow good seed. As we enter the village, herds of cows and buffaloes rush out, and we recognize women drawing water from the well as those to whom we had talked before. My young Bible Reader gave the message of salvation very clearly and many stopped to listen. Moving to the front of a house where we were asked to sit down, we heard the surprising news that the daughter who had just returned from the fields could read, and was glad to receive a Gospel and Hindi hymn-book. The mother wanted us to sing, and we gave a message of good tidings for them. A man after we had finished talking, asked "Who is God? Who is Jesus Christ?" The answers were given as simply as possible. Only the Holy Spirit can interpret the full meaning to them and we ask: Are you faithfully doing your part in praying to enlighten these minds so they shall know Jesus Christ whom He hath sent? To know Him is Eternal Life and millions of these souls know Him not.

Under a tree near an unfinished mud building you notice a group of thirteen coolie women gathered about a Miss Sahiba and an Indian Christian girl. Most of the women seem interested, as they listen to the hymn that is being sung about Jesus Christ, and are very quiet as they are told the meaning of it, and the precious invitation of Jesus. Several say to us as the sound of the bell is heard summoning them to their work after the ten minutes' recess, "*Do come again.*"

There has been time not only for the brief message and for the singing, but to inquire about the physical troubles of two or three who seem to be suffering, and to offer medicine and also distribute to each, mangoes.

The result thus far has been that now the women greet one with smiles and a friendly word, and quicken their pace a little as they do their work, in the slow Indian fashion.

We are expecting, however, eternal results. Will you pray that they shall be realized and that among this class of women "Christ shall see of the travail of His soul and be satisfied."

JAPAN—YOKOHAMA.

AFTER ARRIVAL.

By MISS CLARA ALWARD.

I HAVE been receiving impressions rapidly and find them very satisfactory and pleasant. The work is more attractive and promising than I had dared to expect, and I enjoy the cheery, bright faces of the students in the Bible-school. They have given me a most hearty welcome and done everything to show their appreciation and interest. With Miss Pratt I have taken two country trips, one across the bay in a small boat, and it was like a Hudson river tug in a stormy sea, an experience I had not fully appreciated on the ocean. We were put out through the window into a small boat to go into the harbor, a wave breaking over us. We rested in a Japanese hotel, sleeping and eating on the floor. I believe this custom is the primary cause of so many bowed backs and hollow cheeks. This will change in time, as I notice men prefer benches in churches. A glorious sunset at Yawata Fuji—the sea, the hills and pines covered with a gorgeous glow, was one of the grandest sights I have ever seen. In another place we walked two and a half miles on the sandy beach, wading in many streams. We saw a heathen festal procession with an indifferent crowd following or lingering about. Many were more attracted by us, and our little band of Christians, following us to the village limit.

Far more interesting than these novel experiences is the work of our Bible Readers in each station. They are earnest, strong young women, devoted to their work, with the little band of faithful ones about them, oftentimes suffering much persecution, but one by one winning precious souls. As we come into close fellowship with them we see the light of the soul beaming through their faces. I can read the joy of those who believe in their faces and the hopelessness of those who sit in darkness.

One man, standing all through Miss Pratt's talk, seemed not to take his eyes from her. I am eager to be able to talk to the people. I have learned two sets of characters, so that I can sing hymns. From the source of our Bible-school a splendid work is being done, and I never appreciated so fully as now Paul's love and prayers for his little band of Christians.

HOME NOTES.

OUR ANSWERS.

SURELY the most uplifting of experiences are in following the prayers for our Missions and in watching for the answers. At the opening of our *forty-eighth* year nothing will stimulate our faith and courage more than to gather up the glowing words of our missionaries.

It will be remembered that Miss Alice E. Wishart, in the October, 1907, *Missionary Link*, made a strong plea for the 73,844 Hindu and Mohannedan women and children in Allahabad who were as yet not reached by any Christian missionary, and asked for definite prayer for them. In a recent letter she says, "Each month since we re-opened our work we have had a gain of one hundred new pupils in zenanas and schools. I received warm letters from our special contributors stating that they were praying daily for their particular worker and I take the four hundred new pupils as a direct answer to prayer. Our work has been a joy to me, because we have had so many encouragements, and we are now planning to re-open our high-caste school which was closed by persecution and later our Bengali school, which had been so flourishing."

It will be also remembered how fervent have been our prayers for the servants in our Mission homes. Dr. Mina MacKenzie, now in our Orphanage at Cawnpore, writes: "We had recently a very interesting service when one of our Hindu servants was baptized on confession of his faith. All our servants were present and our orphans sang very sweetly one of their favorite consecration hymns."

Miss S. A. Pratt adds a word in the same connection: "In the month of July I took the cook of our home at 212 Bluff, Yokohama, in the country with me and also his little son and daughter. He has recently been baptized and is so earnest in his Christian profession that he greatly desires the conversion of his family. Every evening we had prayers together, and I explained a portion of the Scriptures. We sang two hymns and recited the Apostles' Creed. I was glad when it was his turn to pray, for he always asked for blessings on his family and on our servants, and would thank God so fervently for being 'in the country with our teacher,' so that he could learn more of God. Our servants are certainly changed and the prayers and labors of years are being heard and rewarded."

Miss Mary Evarts Tracy, of our school in Yokohama, gives this word of cheer concerning our Christian pupils: "As our scholars assembled after vacation in one of our meetings, they told what they had been able to do for Christ during the summer, especially among their own families. One girl has been trying to lead her parents to the knowledge of the true God. Her father is deeply interested, and has begun to pray, and the daughter is so happy over his change of heart. We feel this is a great reward and encouragement to us. As the family lives twenty miles from any Christian, he has no one to instruct him, but we have sent him a testament and some Gospel leaflets."

In a recent book, "The Silver Lining," by Dr. J. H. Jowett, a stimulating chapter on "Answered Prayers" expounds the deliverance of Peter from prison. "Many were gathered together praying, yet when Rhoda told how Peter stood before the gate, they said unto her, 'Thou art mad.'" Alas! doubting hearts are not confined to the early age of the church, and one needs as much now to restore the faith which can remove mountains.

FORWARD.

A NEW YEAR—a new and deeper knowledge of the work—a fresh enthusiasm, a new achievement. Let this be our record for 1908.

"Knowledge comes of learning well retained, unfruitful else," so missionary enthusiasm comes of missionary facts well pondered, till we realize that this work, in which we have a part, is in reality moulding nations, bringing them from the kingdom of darkness into the kingdom of our Lord. We need to know not merely the facts regarding mission work as a whole, but the facts of our own special work. We must know of the 900 women and girls at Cawnpore taught weekly the truths of the Gospel, of the 400 new pupils at Allahabad, lately added to the 844 already under instruction of the zenanas and day-schools in Calcutta, that great heathen city, not taught for lack of means and workers. We must know of the 200 children in our orphanages, of the three boarding-schools and the Bible Training-School, with their tremendous possibilities.

Where shall we find these facts? In the Annual Report and *Missionary Link*. They will not reveal themselves to a cursory reader; study as you would study for a college examination, till the resistless power of the facts

arouses that determined enthusiasm which will carry others with you. With such enthusiasm all along the line, we can meet the needs of the work. Let no one say, "It is no matter what I do." Perhaps the very ones who could help the work most are in your circle of friends, their powers lying dormant because your enthusiasm has not been strong enough to rouse them.

And what achievement is set before us? To put the work on a good financial footing before the close of the year. To win for each school, each hospital, each department of work a circle of friends, to whom it is a vital interest, whose pledges shall aggregate sufficient to meet the regular expenses. What if the times are hard? It only means that the pledges may be smaller, but the circle of friends must be larger, and that means that the volume of prayer for the work will be greater, so the hard times will work us good and not ill.

ELIZABETH B. STONE,
Asst. Treasurer.

SIDE LIGHT.

By MISS CHARLOTTE M. JOHNSON.

SINCE our Bridgeman school in Shanghai is of historic interest, I felt that it would be a pleasure to give the American Board delegates to the Centenary Conference an invitation to visit us. Our scholars sang for the guests, and on a side table were some of their napkins embroidered in pansies. There were placed the silver inscribed "Sacramental Cup to Mrs. E. G. Bridgeman, June 28, 1846," and the communion plate made from her silver spoons and now used in our Van Santvoord Chapel services. These were naturally objects of much interest, for the guests reverence the memory of their first missionary. When these delegates realized how closely related our school work was with their earlier missionaries they took great interest in it, and will rejoice with us if we can have an enlarged future.

WHO HAS THEM?

MISS Mary Evarts Tracy asks for Mission Studies. "I have been very anxious to have the pupils start a 'Mission Study' class. They hold missionary meetings once a month, conducted by the Japanese teachers, and I do not want to take the responsibility too much out of their hands. Of course we cannot do much without books, and I thought

some of our friends might have those they had used in classes at home which they might send us. Other countries beside Japan would be most acceptable. China and Korea are the countries in which the Japanese ought to be especially interested, although it would be good for them to know about all lands. One copy on each country would be better than none, but four or five copies of each place would be better still."

THE FOREIGN MISSIONARY.

By W. H. FITCHETT.

THE Christian Missionary is a human phenomenon without parallel in history. A certain measure of half-pitying contempt commonly gathers about him. He carries the scantiest equipment; he carries no arms; he is clad with no civil authority; he has very little money; he is usually alone. He has only a message and a motive. The message is the story of Christ, and the motive is the love of Christ. And, somehow, he succeeds everywhere! He works a miracle which all the resources of science, and literature, and civilization without him could not do. A pagan race, it is true, can learn the mechanical arts and borrow the dreadful weapons of civilization. Japan has done this, and has shifted the very center of political gravity for the whole world as a result. But to create a new moral character in people foul with the vices of heathenism, this is a miracle beyond the wit of man to accomplish. But the missionary does it! He lands on some lonely and savage isle, and under black skins, in dull brains, in human souls made fierce with whole centuries of savage ancestry and habits he yet creates a new character. By some strange magic he reproduces on such strange soil the best morality civilized lands know. In races that yesterday were heathen and savage, he somehow develops many of the qualities of saints, and not seldom something of the temper of martyrs. What may be called the secondary results of the missionary's work are, in their kind, marvelous. He civilizes, though civilization is not his immediate aim. For a barbarous race with a rude and scanty vocabulary he creates a written language. He gives them a literature, and the faculty for enjoying it. He raises womanhood; he creates homes; he draws a whole race to higher levels of life. He does this under all skies and on all shores. Now, on any reading of the story, this is a social miracle.



BY THE ROAD IN JAPAN.

FOR MISSION BANDS.

WHEN EJEENS CAME TO TARO'S TOWN.

By FLORENCE A. WELLS.

I.

"EJEEN SAN! Ejeen San! Come see the Ejeen Sans! There are three, mother, just think! One of them is almost dark enough to be as pretty as a Japanese; but, mother, the other two have hair almost as light as the ripe rice fields. We all ran along after them. Older brother saw them when they got off the horse car. One of them stopped to buy black grapes; but the other two with one of the Christian men came on. Brother had to bring his bean's home, so he walked along behind the foreign ladies. Brother Taro says it was as good as a holiday to hear them talk. He couldn't understand a word only when the terribly tall one talked Japanese.

"I guess they were frightened when they came to the river and saw how the flood had knocked down into the stream the houses and factories and fields and carried them away. And I wish I could have seen them look at each other when they found that the bridge had been swept off in the flood. Taro laughed because he thought the foreign ladies would never dare to go down the bank on the two-tree trunks tied together with hemp. But they just smiled and climbed down too easy for anything. Mother, do you suppose that is the kind of bridge they have in America? After they had crossed the slippery rocks in the middle of the river and had come to the plank that goes over the rapids, one of them stood still and looked into a little black box and said something about Fuji. Taro heard a man say she had a picture-box.

"They must have got their *kutsu* full when they were scrambling up the heap of sand on

this side of the river; for they sat down and took them off and knocked them against one of those big logs that came down in the flood from the paper-mill at the foot of Fuji.

"Cousin Jèro picked some red spider-lilies for the littlest Ejeen and she said 'Arigato.' Look, mother, there goes one Ejeen down the road now. Let me run and watch where she goes. Come, Taro and Hana and Kuma!

"Here I am again, mother. I did not stay long for the foreigner went into the house of Hasikama the leper. Omura San says the Ejeens will have a meeting to-night at the preaching place. I want to go and will carry baby O Tsugi on my back if only you will let me go. Please give me my rice and fish now, so I can go early and look at the Ejeens.

"O, mother, come quickly and look out of the window; here is the Ejeen. They call her 'Purahito San.' What a lot of big persimmons she has! There, she heard me! And she is speaking to you, mother. What is she saying? 'Come to-night?' Yes, do, mother. You can stand outside in the shadow. All the side of the house will be open, so you can hear and see, and nobody will see you!"

II.

WHEN THE FOREIGNERS HAD GONE.

"Yes, mother, the three Ejeens went early this morning. I wish they had stayed longer so they could have another meeting like that one last night. Mr. Takahashi says it is the biggest one ever held at the preaching place. There were one hundred and twenty boys and girls, and I thought I should split my throat with singing! Mr. Takahashi asked us to recite First Corinthians, chapter 13. I was ashamed because I could not speak with the rest, and when the Ejeens looked at me I hid my face in my sleeve. I guess I will go every Sunday, so I can hear the stories about the true God's Son when he came to visit the earth. Hana went to sleep on the floor and did not hear the Sensi tell that the true God's Son loves children. O Fusa San was naughty, and had her white kitten in her sleeve. I was good. And I hope the Ejeens will come here again and tell us more beautiful stories.

"Now I hear the temple bell, mother, and I must go to school. Maybe I will speak foreign tongue and go to the Ejeen San's country some day when I am a man."

A WEDDING AT 212 BLUFF.

By MARY EVARTS TRACY.

DURING the Summer two of our older teachers talked to me about the servants who had been employed by the Japanese cook, and who wished to be married.

Although the two young people had heard about Christianity, they had not accepted it, and did not regard the marriage ceremony as we should.

Their employer did not wish to undertake the responsibility of arranging for the marriage, and our teachers feared that if we should let them go without seeing that they were properly married, the chances were that nothing would bind them as man and wife.

I advised getting one of the Japanese Pastors to come that evening and we would have the marriage in the scholars' study room. The whole afternoon was spent in arrangements, engaging the clergyman, buying a dress for the bride, and arranging the rooms as prettily as possible.

When eight o'clock came about twenty guests met, consisting of all our servants, the teachers and two scholars who were here, and myself, the only foreigner.

A seat had been placed for the clergyman and near it two chairs for the bridal couple, who came in after we were all seated, and bowed to the assembled company and then sat down.

After singing a hymn, the clergyman, Mr. Sasakura, read several appropriate passages of Scripture, prayed, and then gave a most simple, earnest talk on the duties and meaning of matrimony. He spoke of divorce as the shame of Japan, and gave as the cause, lack of thought and seriousness on the part of those who rushed into wedded life. After giving very plainly an idea of the possible trials as well as the blessings of true marriage, he asked the couple if they were fully determined to take the step, and on receiving an affirmative answer from both, he pronounced them man and wife. After another prayer and hymn, we adjourned to the next room for refreshments.

It was, though so informal and out of the ordinary, one of the most impressive marriages I have ever attended, and I am sure all who were present feel the seriousness of marriage as never before.

The clergyman as well as one of the Bible women, have promised to visit the happy couple, and we hope that they will have a useful life and in due time become true Christians.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from November 1 to November 30, 1907.

ALLAHABAD, INDIA.

Conn.—Greenwich, Mrs. A. C. Hencken, for Miss Wishart's salary,	\$600 00
N. Y.—Buffalo, Miss E. J. Hawkins, for zenana work, and life membership of Mrs. W. H. Almy, 50.00; N. Y. City, C. E. Soc. of De Witt Mem'l Ch., Miss H. Bucknell, Treas., for Miss Roderick's work, 5.00,	55 00
Pa.—Johnstown, Dr. B. T. Caldwell, for Chamell,	5 00
Total,	\$660 00

CALCUTTA.

Mass.—Boston, Mrs. J. D. Bryant, for Rajaini, 26.00; Lowell, Y. W. C. Ass'n, Mrs. B. H. Wiggin, Treas., for Azizan, 5.00,	31 00
N. Y.—Brooklyn, Mrs. Peter McCartee, for Gardner Mem'l, 25.00; Oswego, N. C. Ass'n., Mr. D. S. Macguire, Treas., for orphan, 25.00,	50 00
N. J.—Morristown Invalids' Aux., Miss E. W. Buxton, Treas., for orphan, 5.25; Scotch Plains Lend-a-Hand Band, Miss R. S. DeMott, Treas., for orphan, 10.00,	15 25
Pa.—Germantown, X. Y. Z. Soc., Mrs. Frederic Shaw, Treas., for teacher and Converts' Home, 60.00; Phila., Mrs. A. R. Marston, for child, 15.00; Williamsport, What We Can Circle, for orphan, 6.25,	81 25
Total,	\$177 50

CAWNPORE.

"Mary Avery Merriman School."

Mass.—Lowell, Y. W. C. Ass'n, for Punnia,	5 00
N. Y.—Ithaca, Mrs. M. Vancleef, for Paucho, 10.00; New-Brighton, Mrs. J. J. Wood, for orphan, 2.00; N. Y. City, Mary E. Hays' Mem'l Band, Mrs. D. I. Reynolds, Treas., Miss Laura Pell, for teacher, 60.00; L. S. S., for Umneedi, 20.00,	92 00
Pa.—Tidionte, Mr. J. A. Walter, for Sheo,	5 00
Total,	\$102 00

FATEHPUR.

N. J.—Fanwood and Scotch Plains, Woman's League, Mrs. H. S. Fullerton, Treas.,	11 00
Total,	\$11 00

JHANSI.

"Mary S. Ackerman Hoyt Hospital.

N. Y.—Freeville, Miss A. T. Van Santvoord for salary of Miss Morrison,	600 00
Pa.—Shippensburg Normal S. S. collection, Miss Ada Horton, Treas.,	4 64
Total,	\$604 64

SHANGHAI, CHINA.

Mass.—Boston, Mrs. F. E. Blake, for embroidery teacher, Bridgman Home, 20.00; Springfield, Mrs. A. S. McClean, for children in M. W. Hospital, 10.00,	30 00
N. Y.—N. Y. City, A Friend for salary of Miss E. Irvine, 100.00	100 00
Total,	\$130 00

YOKOHAMA, JAPAN.

Conn.—Greenwich, Mrs. A. C. Hencken, for scholarship,	40 00
N. Y.—N. Y. City, Miss J. Van Vorst, salary of Miss Welles,	300 00
Total,	\$340 00

GENERAL FUND.

Mass.—Boston, Mrs. John D. Richardson, Mem'l Band, per Mrs. F. E. Blake, 37.00; Miss E. Dix, freight fund, 3.00,	40 00
N. Y.—Brooklyn, Mrs. W. J. Forbes, 5.00; Ithaca, Mr. E. T. Turner, 200.00; N. Y. City, A Friend, 300.00; Miss M. E. Nixon, 5.00,	510 00
Total,	\$550 00

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.

For Allahabad.—Washington Prayer Circle, per Miss M. A. Inch, for Daisy,	\$15 00
For Cawnpore.—Miss F. E. Beck and mother, for Hannah, 5.00; Mrs. H. I. Angel, for Beta Bai, 4.00; Miss L. J. Dorsey, for her worker, \$30.00,	39 00
For Fatehpur.—Mrs. J. W. Howe, for Bible woman, 10.00; Mrs. Howe and Mrs. Gwyn, for child, 3.00,	13 00
For Jhansi.—Mrs. G. A. Brewster, for Bible woman,	5 00
For Japan.—Miss A. R. Harper, for Iguchi Tadayo,	5 00
T. E. Ross, for Sei Ishizaki,	15 00
McMurray & Bisel, for Yachiyo Maru,	5 00
Frank Nichter, for Ito Kotoji,	5 00
C. L. Hutchins, for Yoshida Kono,	10 00
Mr. and Mrs. W. H. Frederick, for Suga Mori,	5 00
Mr. John Scott, for Onuma Kono,	60 00
Mr. A. F. Huston, for Mine Yonezawa,	75 00
Mrs. H. G. Wales, for Suga Fuino,	5 00
Mr. and Mrs. R. M. Lawson, for Tae Sudo,	60 00
Mrs. G. A. Brewster, for Saki Suzuki,	5 00
Total,	\$322 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Mrs. Alward, .50; Mrs. J. R. Leonard, 1.00; Miss Gillies, .50; Mrs. F. E. Blake, 3.50. Total,	5 50
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SUMMARY.

Allahabad,	\$675 00
Calcutta	177 50
Cawnpore,	141 00
Fatehpur.	24 00
Jhansi,	609 64
China,	130 00
Japan,	590 00
General Fund,	550 00
Link Subscriptions,	5 50

Total, \$2,902 64

Margaretta Webb Holden, Ass't Treas.

Interest and dividend during April,	\$1,133 25
Interest during May,	131 95
Interest and dividends during June,	642 75
Interest and dividends during July,	575 75
Interest and dividends during September,	659 92
Interest and dividends during October,	783 25
Received per Messrs. Scott, Upson and Newcomb, Legacy of Martha M. Kirkpatrick, less \$100.00 for collection,	\$2,900 00

Total, \$6,826 87

John Mason Knox, Treas.

QUARTERLY INTEREST ON RECEIPTS OF THE PHILADELPHIA BRANCH.

October and November, 1907.

Miss Elizabeth Schäffer Fund,	54 00
Semi-annual interest on Mrs. Earley Fund,	27 50
Semi-annual interest on Mrs. Carroll Fund,	11 00
Semi-annual interest on Miss Pechin Fund,	5 50
Semi-annual interest on Miss Davidson Fund,	100 00
Through Miss Waters for Miss Todd's work: Mr. Schoolman, 1.00; Miss Waters, 1.00,	2 00
Semi-annual interest on Mrs. Dan'l Had-dock, Jr., Fund	125 00
Spec. from Mrs. Farr, towards box exp.	5 85
From Miss Howard-Smith, for work at Jhansi,	5 00
Semi-annual interest on Mrs. E. H. William's Fund,	24 50
Total,	\$622 35

Total, \$360 35

Mrs. Wm. Waterall, Treas.

LIFE MEMBERS

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140
Dharamtala Street, and Orphanage; 54
Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hos-
pital.

China:

SHANGHAI: Medical Missionaries, Mar-
garet Williamson Hospital, West Gate.

Other missionaries, Bridgman Memorial
School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

ENDOWED BEDS IN MARY S. ACKER-
MAN-HOYT MEMORIAL HOSPITAL,
JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria
A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie
C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S.
Coles.

Maria Ackerman Hoyt—Her niece, Miss Emilie S.
Coles.

Mrs. Lavinia Agnes Dey, }
Mrs. Mary B. Humphreys Dey, } Anthony Dey.
"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W.
Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— }
Mary Ogden Darrah— } Mrs. E. Stainslaus Jones.

Robert and William Van Arsdale—Memorial by
their sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Mission-
Ruthby B. Hutchinson— } ary Society.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Van-
der Poel.

Charlotte Otis Le Roy—Friends.

Emma W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Balti-
more.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

Elizabeth W. Wyckoff— }
Elizabeth W. Clark— } Mr. Richard L. Wyckoff.

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—Friend.

Mills Seminary—"Tolman Band." California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— } Miss Norris.

} Mr. Wm. M. Norris.

Mrs. Sarah Willing Spotswood Memorial—By her
Daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

} Mr. George G. Yeomans.
Anna Corilla Yeomans— } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.

Mrs. Mary B. Humphreys Dey— } Anthony Dey.

Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.

Eliza C. Temple—Mrs. Eliza C. Temple.

Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge
Torrey.

Perlie Raymond—Mrs. Mary E. Raymond.

Mrs. Mary Elliot Young—Poughkeepsie Branch.

Camilla Clarke—Mrs. Byron W. Clarke.

Sarah White Memorial—Miss Mary F. Wakeman.

Hannah Edwards Forbes— } Miss H. E. Forbes.

Adeline Louisa Forbes— }
Agnes Givan Crosby Allen—A Friend.

Sarah Ann Brown— } Ellen L. A. Brown.

Caroline Elmer Brown— }
Maria Robert—Miss L. P. Halsted.

Zalmon B. Wakeman Memorial—Mary F. Wakeman.

Bethune-McCartee Memorial—Mrs. Peter McCartee.

Mary Finney—Mrs. J. M. T. Finney.

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Address Woman's Union Missionary Society,
67 Bible House, New York City

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—General Direction.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes.—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two

and one-half yards of unbleached cloth for *chud dabs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1,000 dolls and prizes similar to those needed in Cawnpore, 1,000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

Jhansi.—For Hospital.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, note books, note paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, blackboard sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for *kurtas*.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that may suit children of rapid growth.

China.—No *wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. No scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL

UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, ESQ., PRESIDENT

E. P. BANCROFT, FINANCIAL SECRETARY

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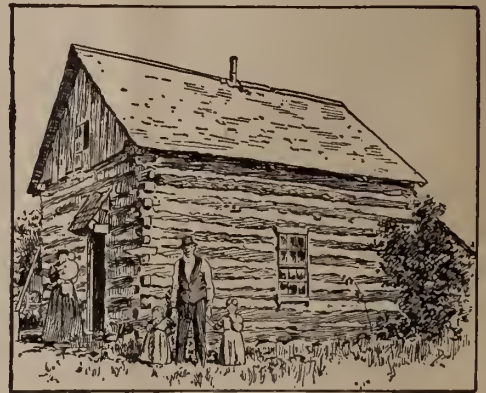
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